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Abbott's Creek Union Primitive Baptist Association

Minutes

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MINUTES

OF THE

ABBOTT'S CREEK

Union Baptist Association,

HELD AT

BRUSH CREEK MEETING HOUSE,

RANDOLPH COUNTY, N. C.,

Commencing on Saturday before the Fourth Lord's Day in August, 1870.

1st. The introductory Sermon was delivered by Elder Philip Sneider from second Timothy, 4th Chapter, 6th and 7th verses.

2d. The Association then convened and was opened by singing and prayer by Elder N. M. Clark.

3d. Letters from the several Churches called for, read and their state minuted as follows : (*over*)

STATE OF THE CHURCHES.

Churches.	Post Offices	Clerks.	Messengers.	Baptised.	Letter.	Adopted.	Restored.	Dismissed.	Excluded.	Deceased.	Number.	Contributions.
Flat Creek,	Gold Hill,	Aaron Miller,	Aaron Miller, M. J. Morgan,* Daniel W. Aria,*	2						2	21	
Abott's Creek,	High Point,	Nathan Moore,	Solomon Davis, J. T. M. Wilbern,* Nathan Moore*	3				7		2	47	
Tom's Creek,	Salem Church,	D. M. Miller,	W. J. Sneider, D. M. Miller, George Adderton,	7							33	
Mount Tabor,	Moffit's Mills,	J. H. Boroughs	Wm. Harper,* Wm. M. Cone,* J. H. Boroughs,								10	
Timber Ridge,			Not represented,									
Brush Creek,	Foust's Mills,		Not represented,									
PineMeetingHouse,	Lexington,		Not represented,									
Sandy Creek,	Franklinsville	W. F. Trogden	A. Wright, Wm. F. Trogden, Henry Kivett,*								13	
Big Creek,	Burney'sMill.		H. Russell,*								14	
Sugg's Creek,	Auman's Hill,	J. Cornelison,	A. P. Leach, J. Cornelison,* John Bean,				1			1	22	

Absentees marked thus *

4th. Corresponding Messengers invited to seats with us; Elder T. S. Ring from Mayo, with minutes, accepted the invitation.

From Bear Creek, Elders N. M. Clark, Russel Helms and brother Elijah Simpson, with minutes.

5th. On motion Elder Philip Sneider chosen moderator, and Jas. H. Boroughs, Clerk.

6th. Committee of finance, George Adderton and Aaron Miller.

7th. Appointed Elder N. M. Clark, Elder T. S. Ring and Elder Russel Helms with the Moderator and clerk a committee of arrangement to report on Monday morning.

8th. Circular Letter called for the brother appointed to prepare a circular; reported that he failed to write.

9th. Elected Elders Philip Sneider, N. M. Clark, and T. S. Ring to preach to-morrow. Worship to commence at 10 o'clock.

10th. After prayer by the Moderator, adjourned to Monday 9 o'clock.

SUNDAY, August 28th, 1870.

11th. Brother Russel Helms opened the services of the day by singing and prayer.

Elder T. S. Ring preached from 28th chapter of Matthew and 3 last verses.

Elder Philip Sneider preached from John, 15th chapter, 17th, 18th and 19th verses.

Elder N. M. Clark preached from Romans the 9th chapter 16th and 17th verses.

The word was preached in faithfulness to a large congregation, and we hope lasting good may spring from the same.

MONDAY MORNING, 9 o'clock.

12th. Singing and prayer by the Moderator.

13th. By the request of brother Jas. H. Boroughs, A. P. Leach was appointed assistant Clerk.

14th. Called messengers names, and noted absentees and rules of Decorom read.

15th. The committee of arangement made their report. Report received and committee discharged.

16th. The Brethren appointed to attend Sister Associations reported: Some attended and those who failed were excused.

17th. Called on Presbytery to report. No report to make.

18th. Appointed Brethren to Sister Associations. To Country Line, Brothers, Geo. Adderton and Wm. F. Trogden.

To Mayo, Brothers Wm. F. Trogden, James H. Boroughs, Solomon Davis and Elder Philip Sneider.

To Fish River, Brothers J. T. M. Wilburn, Samuel Edwards and Wm. Welsh.

To Bear Creek, Brothers A. Wright, George Adderton, Aaron Miller, D. W. Aria and Elder Philip Sneider.

And that we correspond with Kihukee, Little River, Contentnia, White Oak, and Stanton River, by minutes.

19th. Appointed Brother A. P. Leach to write a circular letter for our next Association.

20th. Called on committee of finance to report; they report
Contribution made up by the Churches, $11.83
By reference to last minutes, .13.

$11,96.

Paid for printing these minutes, $9.00
Clerk's services, 5.00

$14.00

21st. Agreed, that our next association be held with the Church at Abbott's Creek, 8 miles west of High Point and 12 miles north of Thomasville; and that Elder PhilipSneider preach the introductory sermon,and Brother A. Wright,in case of failure.

22d. On motion, Brother A. P. Leach was appointed to superintend the printing of these Minutes, and that he have the usual number printed.

23d. Agreed, that the superintendent of these minutes have $5.00 for his services.

24th. Agreed, that if there is a deficiency in the funds to defray the expenses of printing these minutes, that each Church send their portion of the deficiency to the Superintendent forthwith.

25th. Agreed, that the minutes be distributed according to the number of members in each Church.

26th. Agreed, that the Superintendent mail the file of minutes for each Church, and each Church pay the postage on the same.

27th. Agreed, that we return thanks to this neighborhood and vicinity for their hospitality in supporting the Association.

After prayer by the Moderator, adjourned to time and place.

ELDER PHILIP SNEIDER, MODERATOR.
JAS. H. BOROUGHS, Clerk.
A. P. LEACH, Assistant.

"Patriot" Print, Greensboro, N. C.

1874

J. E. Mc[illegible]
Snow Hill, N.C.

MINUTES

OF THE

ABBOTT'S CREEK UNION BAPTIST ASSOCIATION.

Held At

Suggs' Creek Meeting House,

MONTGOMERY COUNTY, N. C.,

Commencing on Saturday Before the 4th Lord's Day in August A. D. 1874.

AUGUST 22ND, 1874.

1ST. The Introductory Sermon was delivered by Elder Phillip Snider, from Isaiah 9: 6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace.

2ND. After a short intermission, the Association convened in the house: Praise and prayer by Elder Moore Stephenson.

3RD. Letters from the several Churches called for, read, and their state minuted. (See Table of Churches.)—A petition was handed in from a newly constituted Church by the name of BEAR CREEK, in Chatham County, North Carolina, asking for admission into our Association, as one of her Churches. The petition was read and the right hand of fellowship given to the delegates.

4TH. Called for Corresponding Messengers, and there appeared from Country Line, Elder F. L. Oakley; from Mayo, Elder Thomas S. Ring; from Bear Creek, Elders Nathan M. Clark, Russell Helms and Brother G. W. Heneycutt; from Little River, Elder Moore Stephenson; from Smith's River, Elder Samuel J. Lackey, (visitor).—Received a file of minutes from Country Line, Mayo, Bear Creek, Kehukee and Little River.

5TH. On motion, Elder Phillip Snider was chosen Moderator.

6TH. Appointed Elders Moore Stephenson, Thomas S. Ring, Samuel J. Lackey with the Moderator and Clerk, a Committee of Arrangements to report Monday morning.

7TH. Appointed Brother Jones C. Miller and James H. Boroughs a Committee of Finance.

8TH. Called for Circular Letter—the brother having

good reasons for failing to write—was excused.

9TH. Elected by ballot Elder Samuel J. Lackey, Levi I. Bodenhamer and F. L. Oakley to preach on (to-morrow) worship to commence at 10 o'clock.

10TH. The Association adjourned until Monday morning 9 o'clock. Prayer by Elder Levi I. Bodenhamer.

SATURDAY EVENING.

Preaching at the Stand by Elders Samuel J. Lackey and F. L. Oakley. Elder Lackey preached from the 11th chapter, 28th 29th and 30th verses of the gospel by Matthew: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Elder F. L. Oakley preached from the 9th chapter, 4th and 5th verses of the gospel by John: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

SABBATH MORNING, August 23rd.

11th. The brethren elected to preach met, viz: Elder Levi I. Bodenhamer introduced the services of the day: preached from the 9th chapter, 14th, 15th and 16th verses of Ecclesiastes; "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; and yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard."—Elder Samuel J. Lackey followed from the 8th chapter and 17th verse of Proverbs: "I love them that love me; and those that seek me early shall find me."—(Recess for half an hour.) Elder F. L. Oakley then preached from the 16th chapter and part of the 15th and 16th verses of the gospel by Mark: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Elder Phillip Snider then gave a short exhortation and closed the services of the day in proper order. The word was preached in faithfulness, to a large congregation, and we believe to the edifying of God's children, and hope that it will be as seed sown in good soil.

MONDAY MORNING, 9 o'clock, August 24th, 1874.

12TH. The Association met according to adjournment. Praise and prayer by Elder Samuel J. Lackey.

13TH. Called on Committee of Arrangements to report. Report received and Committee discharged.

14th. Messengers names called, absentees noted, also Corresponding Messengers names called.

15TH. Rules of Decorum called for and read.

16TH. Called on Corresponding Messengers to report: Elder Levi I. Bodenhamer reported that himself and Brother Joseph Thomas attended the Mayo Association, and they were received and had a comfortable meeting.—Brother Larry Young reported that he attended the Fisher's River Association and was cordially received. Those that failed were excused. We agree to correspond with the Little River Association by delegates and minutes.

(By mistake the Mayo Association was left out of our last minutes. We agree to continue correspondence with same.)

17TH. We appoint Brethren as Corresponding Messengers to sister Associations: To Country Line, Elder Levi I. Bodenhamer and brother James H. Boroughs: to Mayo, Elder Levi I Bodenhamer and Brethren C. T. Snider, Joseph Thomas and S. M. Charles; to Bear Creek, Elders Phillip Snider, A. J. Gilbert, and Brethren John Auman, Franklin Auman, Nathan R. Harrison and Jones C. Miller; to Fisher's River, Brethren Isaac Hammer and C. T. Snider; to Little River, Elder Levi I. Bodenhamer. And that we correspond with Kehukee, Contentnea, White Oak and Smith's River Associations by minutes.

18TH. We appointed Elder Levi I. Bodenhamer to write a Circular Letter to be attached to these minutes, and Brother James H. Boroughs to prepare a Circular for our next minutes.

19TH. Called on Committee of Finance to report.—They report

Sent up from the Churches, ...		$15 20.
In the hands of the clerk, ...		9 95.
		$25 15.
Paid balance for Printing Minutes of the year 1871,	$1 00	
clerk's services, ...	5 00	
Paid for printing these Minutes, ...	13 00	
	22 00	
In the hands of the clerk, ...		3 15

20TH. We agree that our next Association be held with the Church at Mount Tabor, Randolph County, N. C., abouut seven miles East of Ashboro, and about six miles South-East of Franklinsville, to commence on Saturday before the fourth Lord's day in August, A. D., 1875, worship to commence at 11 o'clock—Elder Phillip Snider

to preach the Introductory Sermon, Elder Levi I. Bodenhamer his Alternate.

We agree that we in future appoint the Senior ordained Minister to preach the Introductory Sermon, and then, in rotation down, until the youngest Minister belonging to the Association has preached an Introductory Sermon, and then return to the Senior Minister again.

21ST. We appoint our Clerk to superintend the printing of these minutes, and distribute them as usual, and that we have five hundred copies printed.

22ND. We agree that our Clerk have five dollars for his services.

23RD. Called on Presbytery to report: Elder A. Wright reports that himself and Brother James H. Boroughs attended at Bear Creek, in Chatham County, N. C. And after constituting that a church, proceeded to the ordination of two Deacons and appointed a Clerk for that Church.

24TH. We return thanks to the brethren and friends of this vicinity for their hospitality and kindness during this meeting, and request the Moderator to publish the same at the stand.

25TH. Adjourned to time and place mentioned. Praise by the Moderator.

PHILLIP SNIDER, MODERATOR.
ALEXANDER P. LEACH, Clerk.

Preaching Monday by Elders N. M. Clark, Russel Helms and Levi I. Bodenhamer. Elder N. M. Clark preached from Psalms 40: 2. "He brought me up also out of an horrible pit, and out of the mirey clay, and set my feet upon a rock and established my goings." Elder R. Helms preached from 2 Cor. 3: 6, "Who also hath made us able ministers of the New Testament, not of the letter but of the spirit: for the letter killeth but the spirit giveth life." (Recess for half an hour.) Elder Levi I. Bodenhamer preached from Rev. 3: 20, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Elder Thomas S. Ring preached Saturday night. Elder Moore Stephenson preached Sunday night. Texts not known to me.

CIRCULAR LETTER.

[The following Circular Letter adopted by Elder Levi I. Bodenhamer in behalf of the Abbott's Creek Union Association.]

The Elders and Brethren composing the Mount Zion Association of Regular Baptists, now in session with their sister Churches, at Mount Zion, in Lafayttte County, Mo., to the Churches which they represent, and to the children of God scattered abroad, wish grace, mercy and peace:—

DEARLY BELOVED BRETHREN AND SISTERS.—We have abundant reason to be grateful to our heavenly Father for his kind protection, which has been manifested in the preservation of our lives, and in permitting us to meet, once more, upon the shores of time in an associated capacity

As it has been our custom ever since our organization as an Association to attach to our Minutes a short address upon some subject connected with true and vital religion, it is, therefore, but reasonable that you should expect a continuation of this long established custom. The gospel of our Lord Jesus Christ is replete with instructions and consolations to the children of God. It embraces so many sublime and heavenly considerations that we are sometimes at a loss to select a theme for special meditation or comment. Still as it contains nothing uninteresting, or unprofitable, we will present to your consideration a few thoughts upon the unction of the Holy Spirit.—But ye have an unction from the Holy One, and ye know all things.—1 John 2: 20, 21.

The only true knowledge which we can possess of the truth of God is from a vital, experimental heart-felt acquaintance with it through the teachings of the Holy Ghost. Men, learned or unlearned, preacher or laymen, may theorize and speculate, may think they see and understand, may reason and argue, may preach, talk and write wisely and intelligently upon this and that point of doctrine, or upon this and that portion of scripture, but unless the sacred truth of God is made manifest to our understanding by a divine power, and laid hold of by a living faith, we have no true knowledge of God, as we have no saving interest in him. How appropiate are those words of the Apostle. "If any man think he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8: 2. To think that we know a thing, and to know a thing, are two very different things. We must have done with thinking, and come to knowing; and this we can never do unless the blessed Spirit of God seals the truth of God home upon our hearts and consciences. The bible is plain enough. The plan of salvation is written on its sacred pages as with a ray of light, and every truth that is for our good, or the Lord's glory, is so traced in the inspired volume that "he who runs may read." This the Lord himself declares: "All the words of my mouth are in righteousness." "There is nothing froward or perverse in them." They are all plain to him that understandeth; and right to them that find knowledge." Prov. 8: 8, 9.

But, before we can read to our soul's profit these words of truth and righteousness, the veil of unbelief must be taken off our hearts, that we may see light in God's light. The truth of the gospel if not broken up by a divine hand, lies upon many an anderstanding like clods upon a field, which they encumber but do not fertilize, or, to use a more scriptural figure, as the seed scattered by the hand of the sower lies upon the hard beaten wayside until trodden into the dust by the foot of the traveller, or is devoured by the hungry fowls of the air. What good will the purest, soundest doctrine, even if preached by an Apostle, do us unless there be a living principle of divine faith in our hearts, which mixes with the word, and so profits the soul? The want of this was the ruin of those

ancient carnal Israelites who ate of the manna, and drank of the rock, but whose carcasses fell in the wilderness. "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it," Heb. 4: 2.

We now turn to the sixth chapter of John. We read with wonder and admiration, and, at times, with some feeling and savor: for we see grace and truth stamped upon every line of that sacred discourse, where the Lord speaks with such solemn weight and power about eating his flesh and drinking his blood; but what effect did this sacred sermon, the perfection of spiritual and experimental truth to us, so weighty and solemn, that life and death seem to hang upon every word. What effect did these words of him who spake as never man spake, produce upon them that heard them drop from his gracious lips? Did it awaken, quicken, or regenerate them? So far from that, the Lord not seeing good to apply it by his blessed spirit to their hearts it only served to stir up strife and awaken their rebellion and unbelief. Their only reply to its heavenly language was, "How can this man give us his flesh to eat?" We see, then, that it is not truth, even the purest and clearest that can be uttered by the Redeemer's own lips, that can save the soul, unless applied to the heart by the special power of God himself. This the Lord plainly showed by the parable of the sower, where the seed being the same, but the soil different, "That only which fell into good ground brought forth fruit, some an hundred, some sixty, and some thirty fold." Thus, whoever be the sower, it is only when the seed of divine truth enters into the broken furrows of a good heart, made so by grace, that it takes that firm, deep root which enables it to grow and bear fruit to the praise and glory of God. But when the truth of God is made known to the heart by divine teaching, and divine testimony, what a holy sweetness and heavenly savor all then tasted, felt and realized in it! When thus favored—to sit down under the shadow of its blood, and find his divine fruit sweet to its taste, the soul says, with Jeremiah, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart."—Jer. 15: 16. The essential deity and sonship of our Lord Jesus, the sorrows and sufferings of his agonizing humanity, in the days of his flesh, the unutterable glory of his divine person as Emmanuel—God with us—at the right hand of the Father, the efficacy of his atoning blood, the beauty of his all-spotless righteousness, the sweetness of his dying love that passeth all knowledge, the fullness of grace that dwelleth in him as the covenant head of the Church, the stability of the everlasting covenant ordered in all things and sure, the sympathy and compassion of his tender heart, how can these blessed realities in the experimental realization of which the life and power of godliness mainly consist, enter into us without the deepest effect. Let us in a brief manner, take a retrospective view of the experience of grace of every heaven-born child. When the Holy Spirit writes his law in the heart, (see Jeremiah 31: 33.) the dead sinner awakens to a sense of his lost and ruined condition, he feels the exceeding sinfulness of sin, the guilt of sin presses heavily on his conscience; the polution of his sin confounds him. "For by the law is the knowledge of sin;" and he feels constrained to cry out, "O Lord, I am oppressed; undertake for me." "Lord save I perish!" "Lord be merciful to me a sinner." But he thinks his prayers rise not above his head; he goes now to the law; but alas! he flees for refuge where no refuge can be found! For the law is the ministration of death, and curses for every transgression, in the thought as well as word and deed. His condemnation appears (to himself) to increase; he realizes now that "the law is spiritual, but I am carnal, sold under sin"—Rom 7: 14. He goes to hear the ministers of the word, but although he may hear their preaching with approbation, they cannot extricate him from the chilling embrace of the body of sin and death. He reads the scriptures of divine truth, but, though they contain the remedy, he needs the remedy applied to his heart. At last, when he was without strength and had spent all that he had, and was nothing

better, but grew rather worse, (see Mark 5, 25: 26,) he receives the unction of the Holy Spirit. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. 4: 6. "To comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah 61: 3. The Holy Spirit gives him a knowledge of his relationship or standing in Christ. He enlightens the eyes of his understanding, gives him the light of the knowledge of the glory of God in the face of Jesus Christ. Faith, a fruit of the Spirit, springs up, and he comprehends the full efficacy of the atonement, and believeth with his whole heart that the blood of Christ, his Son, cleanseth from all sin. Love, another fruit of the Spirit, is shed abroad in his heart, and he receives Jesus gladly as his prophet, priest and king, as the only name given under heaven, or among men, whereby he can be saved. He rejoiceth now in Christ Jesus; having no confidence in the flesh, he breaks out in songs of praise, and his heart's desire is to glorify God in his body and spirit; and he knows now all things needful for his salvation. He needeth not the teachings of his neighbor and brother about the knowledge of God, for his heavenly Father has taught him himself, and having heard and learned of the Father he cometh to Christ. All this is the effect of the Holy Spirit. It is, therefore, not only useless, but also dangerous to make ourselves, or others, wise in the letter of truth, when the heart remains utterly destitute of its power; for such knowledge puffeth up, and we do well to take heed of the solemn warning of the Apostle: "Though I speak with the tongues of men and of angles, and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy, and understanding all mysteries and all knowledge and though I have all faith, so that I could remove mountains, and have not charity I am nothing."—1, Cor. 13: 1, 2.

If we have an internal evidence that we fear God—if any faith in his dear Son—if any sense of our sinfulness and ignorance—our earnest desire should be to be led unto the truth of God, by God himself. "Open thou mine eyes, that I may behold wondrous things out of thy law." "Lead me into thy truth and teach me." "On thee do I wait all the day." "Give me understanding, and I shall live." Psalms 25: 5, 119: 18, Such, and similar petitions, should often arise from our hearts, and the word of promise encourages us to present those supplications before the throne of grace. "If any man of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him."—James 1: 5. And what can be more encouraging for the poor petitioner waiting at wisdom's door than the words of our Lord himself. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."—Mat. 7: 7, 8. This humble petitioner is now a fit subject for those instructions, having received the gift of the Holy Ghost.

Dear Brethren and Sisters: Before we close, suffer a few words of exhortation. "Be ye followers of God, as dear children, and walk in love." and let that love be without dissimulation; not in word, or tongue, but in deed and in truth, and with a pure heart fervently. Be of one mind, and follow after the way of peace. And may the Lord direct you and make you able for the performance of every good work. Let us keep our bodies in subjection, and not follow after the vanities of the world.

Let us try to keep our garments unspotted and our lamps trimmed. Let the word of Christ dwell in you richly, in all wisdom, teaching one another, and admonishing one another in psalms and spiritual hymns, singing with grace in your hearts to the Lord.

Now, unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, and dominion, and

CIRCULAR.

power, both now and forever. Amen.

Done by order of the Association.

JOSEPH WARDER, Moderator.

P. A. Gibbs, Clerk.

STATISTICAL TABLE.

CHURCHES.	POST OFFICES	CLERKS.	MESSENGERS. (Absentees marked *)
Flat Creek,	Gold Hill,	Aaron Miller,	M. G. Morgan,* Aaron Miller,
Abbott's Creek,	High Point,	Isaac Hammer,	{ Isaac Hammer, Eld. L. I. Bodenhamer, } C. T. Snider,
Tom's Creek,	Salem Church,	D. M. Miller,	Elders P. Snider, N. R. Harrison, J. C. Miller,
Mount Tabor,	Moffitt's Mills,	J. H. Boroughs,	James H. Boroughs, Wm. M. Cox, I. Benn,
Pine M. H.,	Lexington,	John L. Snider,	L. Young, S. M. Charles, J. L. Snider,*
Sandy Creek,	Franklinville,	Wm. E. Trogdon,	Wm. Trogdon, Jesse E. Pugh, Eld. A. Wright,
Brush Creek,	Foust's Mill,	" "	—Not Represented.
Big Creek,	Sanders' Hill,	P. T. Snider,	—By Letter.
Sugg's Creek,	Auman's Hill,	A. P. Leach,	A. P. Leach, Franklin Auman, Imther Bean.
Bear Creek,	" "	John Gatis,	Eld. A. J. Gilbert Jno. Gatis, W. B. Barber

Churches.	Baptized.	Restored.	Excluded.	Deceased.	Dismissed.	Total.	Contribution.
Flat Creek,	0	0	2	2	0	17	$1 20
Abbott's Creek,	2	0	1	1	1	44	4 00
Tom's Creek,	4		1	2	0	32	2 00
Mount Tabor,	0	0	0	0	0	9	1 00
Pine M. H.,	1	0	0	0	0	32	1 70
Sandy Creek,	1	1	1	0	0	17	1 50
Brush Creek,	0	0	0	0	0	00	0 00
Big Creek,	0	0	0	1	0	9	40
Sugg's Creek,	8	0	0	1	0	25	2 65
Bear Creek,	0	0	0	0	0	6	75

1875

S. L. Meshorn
Snow Hill, N.C.

MINUTES

OF THE

ABBOTT'S CREEK

Union Baptist Association,

HELD AT

Mt. Tabor Meeting House, Randolph County, N. C.,

Commencing on Saturday before the 4th, Lord's Day in August A. D., 1875.

SATURDAY, August, 21st, 1875.

THE Introductory Sermon was delivered by Elder Phillip Snider, from Isaiah 28: 16, "Therefore thus saith the Lord God: Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone; a sure foundation: he that believeth shall not make haste."

After a short intermission, the Association convened in the House. Praise and prayer by brother Jesse Brown.

Letters from the several Churches called for, read and their state Minuted: (see table of Churches.)

Called for Corresponding Messengers and there appeared from Country Line:——— From Bear Creek: Elder Russel Helms, with Minutes. From Mayo, Elder Thomas S. Ring, and Brethren Benjamin Sprinkle, A White and Y. B. Davis. From Little River: brother Jesse Brown. From Smith's River: Elder S. J. Lackey, (visitor) From Fisher's River: Elder A M Denny. From Contentnea: Elder P. D. Gold. Received a File of Minutes from Bear Creek, Little River, Kehukee and Mayo.

On motion Elder Phillip Snider was chosen Moderator.

Appointed Elders P. D. Gold, S.J.Lackey, and brother Jesse Brown, with the Moderator and Clerk a Committee of Arrangements to report Monday morning.

Appointed Brethren James H. Boroughs and Isaac Hammer a Committee of Finance.

Called for Circular Letter and refered to Committee of Arrangements.

Elected by Ballot: Elders P. D. Gold, S. J. Lackey, and A. M. Denney to Preach on to-morrow. Worship to commence at 10 o'clock A M.

The Association adjourned until Monday morning 9 o'clock Prayer by Elder S. J. Lackey.

SATURDAY EVENING.

PREACHING at the Stand by Elders P D. Gold and brother Jesse Brown. Elder Gold preached from Isaiah 40: 1, 2, "Comfort ye, comfort ye my people saith your God: Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Brother Jesse Brown followed from Philippians 3: 3, "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

SABBATH MORNING, Aug. 22nd, 1875.

THE Brethren elected to preach met: Elder S. J. Lackey introduced the services of the day in preaching from 1st Cor. 2: 14, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them; because they are spiritually discerned." Elder A. M. Denny followed from 1st Cor. 14: 7, 8, "And even things without life giving sound whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped: for if the trumpet give an uncertain sound who shall prepare himself to the battle?" After a short intermission Elder P.D.Gold preached from 1st Pet. 1st chapter, commencing at the 17th verse and to the last of said chapter: "And if ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear; for as much as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers," &c.

Elder Phillip Snider gave a very appropriate exhortation, and closed the Services of the Day by singing and prayer. The Word was preached in faithfulness to a very attentive congregation, and, we hope, was as "Bread cast upon the water to be gathered after many days."

MONDAY MORNING, Aug. 23d, 1875.

THE Association met according to adjournment. Praise and prayer by Elder P. D. Gold.

Called on Committee of Arrangements to report. Report received and Committee discharged.

Messengers names called, absentees noted; also, Corresponding Messengers names called.

Rules of Decorum called for and read.

Called on Messengers to report. Elder Phillip Snider reports that himself and some of the Brethren, appointed as Corresponding Messengers to the Mayo Association, attended and had a good meeting. Brother Isaac Hammer reports that himself and Brother C. T. Snider attended the Fisher's River

Association and had a very good meeting.—Brother Jesse Brown reports that Elder L. I. Bodenhamer attended the Little River Association and was received. Those who failed to attend were excused.

The following Brethren were appointed as Messengers to Sister Associations: To Country Line—Elders A. J. Gilbert, L. I. Bodenhamer, and Brother Thomas Beal.—To Mayo—Elder L. I. Bodenhamer and Brethren C. T. Snider and Isaac Hammer. To Bear Creek—Elder A. J. Gilbert, and Brethren D. M. Miller, N. R. Skeen, Jones C. Miller and N. R. Harrison. To Fisher's River—Elders L. I. Bodenhamer, A. J. Gilbert, and Brethren Isaac Hammer and C. T. Snider. To Little River—Eld. L. I. Bodenhamer. And that we correspond with Kehukee, Contentnea, White Oak and Smith's River Associations, by Minutes.

Circular Letter read and ordered to be printed with these Minutes.

Appointed Elder A. J. Gilbert to write a Circular Letter For next year.

[illegible] the following Report:

Sent up from the Churches	$16 75
In the hands of the Clerk	3 15
Total	$19 80

Report received and Committee discharged.

Paid for printing these Minutes	$10 00
Clerk's Services	5 00
In the hands of the Clerk	$4 80 | $15 00

It was agreed that our next Association be held with the Church at Pine Meeting House, Davidson County, N. C., eight miles west of Linwood, ten miles North of Salisbury, and eleven miles West of Lexington: to commence Saturday before the fourth Lord's Day in August, 1876. Worship to commence at 11 o'clock. Elder Jacob [illegible] en to preach the Introductory Sermon, Elder L. I Bodenhamer his alternate.

We appointed our Clerk to superintend the printing of these Minutes, and distribute them as usual; and, that we have Five-Hundred Copies printed.

We agree that our Clerk have Five Dollars for his services.

Called on Presbyteries to report.

The Association requests the Delegates from each Church, belonging to this Association, to instruct their Churches to send to our next Association their wishes concerning the holding of two Sessions of this Association in each year.

By request, the Association appointed Elder L. I. Bodenhamer, and brethren Joseph Thomas, Lary Young, Wm. Barnes and S. M. Charles, a Committee to enquire after some real estate in Davidson or Davy County, N. C., belonging to the Primitive Baptists, and, that they report the same to our next Association.

We return thanks to the Brethren and friends of this vicinity for their hospitality and kindness during this meeting, and request the Moderator to publish the same at the stand.

Adjourned to time and place above mentioned.

Prayer by Elder S. J. Lackey.

PHILLIP SNIDER, Moderator.

A. P. LEACH, Clerk.

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MONDAY.—Preaching at the Stand by Elder Thomas S. Ring; from 1st Cor. 2 : 2. By Elder Russel Helms, from Eccl. 11 : 1. By Elder A. M. Denny, from Heb. 1 : 1.

Elder T. S. Ring Preached Saturday night. Elder Jesse Brown Sunday night.

Elder Phillip Snider closed the Services of the Day by singing and prayer.

CIRCULAR LETTER.

Beloved Brethren and Sisters in Christ, if one so unworthy as I feel to be can claim the name of Brother and Sister:—

According to the voice of our last Association perhaps you will expect a Circular address from us to be attached to our next minutes. The one appointed knows unless he is aided by the Divine Spirit of God, that his attempts to write will be vain and will not give any comfort or consolation to the children of God; for I have long since learned that in my flesh dwelleth no good thing, and how to perform that which is good I find not; and if I have ever known any thing in Divine things, it has been revealed through the operation of the power of God on my heart, and bringing me into captivity unto the obedience of Christ. In attempting to write a Circular address, I am at a loss to know where to commence, as there are many subjects that are presented to my mind, and not knowing if I take up any one, whether it will be of any comfort or consolation to the children of God or to His honor and glory. I will pen down a passage of Scripture as a foundation to write upon, which may be found by refering to 2nd Cor. 1: 10. The Apostle Paul in writing his epistles was inspired of God to write, and his writings gave comfort and consolation to the children of God, in that age of the world, and have from then till now, and will forever. "Who delivered us from so great a death, and doth deliver; in whom we trust he will yet deliver us" By reading the 9th verse we can understand who it was that delivered us from so great a death; for he says: "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead." Every one who has been quickened into Divine life has felt the sentence of death in himself, being killed to the love and practice of sin. Sin is the cause of this death that has taken place in the soul; for we read in the Scriptures of Divine truth, that the wages of sin is death, but thanks be to God who giveth us the victory through our Lord Jesus Christ, who has delivered us from so great a death. All that have been brought to a saving knowledge of the truth, as it is in Jesus, know that it was the power of God that delivered them from so great a death. They saw themselves dead in trespasses and in sins, but God who is rich in mercy hath, for His great love wherewith He loved us, even when we were dead in sins, quickened us together with Christ; Eph. 2nd. "By grace are ye saved." Oh, what horror and pain the guilty soul is in, when the sentence of death is passed upon it. They believe that the sentence of death is just, because they know that they are original sinners, and that they have been sinners all their lives, and have never done one good deed, yet they beg for mercy to be extended to their guilty consciences. "Ten thousand talents in debt and not a farthing to pay, and you might as well try to stop the wind from blowing, as to try to stop sinners from praying when they are enabled by the power of God to see their lost and helpless condition; yes, helpless as a little infant; helpless as the dead, as to any power of their own to raise themselves out of this dead condition which they are in by reason of sin and transgression. Jonah, after he was delivered out of the whale, exclaimed and said: "Salvation is of the Lord," which means deliverance, and not only Jonah, but all that have been, or ever will be, quickened into Divine life. There is but one way whereby sinners can be saved, and that is by the power of God, working upon the dead faculties of the soul, bringing them into captivity unto the obedience of Christ. The whole tenure of the Scriptures, from the first part of Genesis, down to the end of Revelation, if rightly understood, will substantiate the doctrine of salvation by grace.—

The natural man or woman don't believe this doctrine, because it is a mystery to them; neither do they love it, for the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, and because of this enmity that is in their hearts, is why it is that there is so much said against the doctrine of salvation by grace. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." None, but those who have been taught by the Spirit of God, know how it is that the dead are raised to life.—"Who delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us." The Apostle Paul, before he was converted, persecuted the Church of Christ, which we believe were Baptists. The Apostle Paul was called Saul before he was converted. I know that my writings are not in connection with the subject that I have taken for a foundation, but I want the readers of this letter to read Acts; 8, 9. There you will find that Saul was persecuting the Saints with the same wicked spirit that they are persecuting the Baptists with now. All other sects are in battle-array against the Baptists, and are trying to unite against the doctrine of Christ and the Apostles. This is plain to be seen by all who have been delivered from under the reign and dominion of sin, for before they were delivered they were possessed of the same spirit that Saul was. Many are the afflictions of the righteous, but the Lord will deliver them out of them all. And now in conclusion, dear brethren and sisters, "let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus who is the author and finisher of our faith.

JAMES H. BOROUGHS.

STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	CLERKS.	MESSENGERS.	Baptized	Restored	Received by Letter	Dismissed	Excluded	Deceased	Fellowship	Contributions
Flat Creek	Gold Hill	Aaron Miller	M G Morgan, A Miller*						1	16	$ 1 15
Abbott's Creek	High Point	Isaac Hammer	W Davis, J Thomas, I Hammer	5					4	45	4 00
Tom's Creek	Salem Church	D M Miller	‡P Snider, N R Skeen, D N Miller	6	2			1	1	39	2 60
Pine M H	Lexington	J L Snider	L Young, W Barnes, S M Charles*	10					1	41	2 25
Mount Tabor	Moffitt's Mills	James H Boroughs	‡J H Craven, W F Trogdon, J H Boroughs			2			1	12	1 00
Sandy Creek	Sandy Creek	Vandelia E Jones	‡A Wright, H Kivett, J E Pugh	1			2			18	1 00
Brush Creek	Foust's Mills	Report	Represented by ‡A J Gilbert							4	25
Big Creek	Sanders Hill		By Letter							9	50
Sugg's Creek	Auman's Hill	A P Leach	G Cornelison, A P Leach, R Deaton	4				1	1	27	3 00
Bear Creek	" " "	John Gains	‡A J Gilbert, W Salmon, T Beal	2						8	1 00
Elders marked thus ‡ Absentees marked thus *			[Total	28	2	2	2	2	9	219	$16 70